

13

THE
DIFFERENCE
Between the
CHURCH of ENGLAND,
AND THE
Church of Rome.
IN
Opposition to a late BOOK,
INTITLED,
*An Agreement between the Church of
England, and Church of Rome.*

The Second Edition.



Mr Willis,

LO N D O N:

Printed for Mr. Chiswell, at the Rose and Crown
in St. Paul's Church-Yard. MDC LXXXVII.

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Oktober 6th, 1687.

H. MAURICE.

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THE
DIET-REFINERIE
1848
CHICAGO

See 1848:93

THE
DIFFERENCE
 Between the
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THE Author of a Book newly published, called, *The Agreement between the Church of England and Church of Rome, faith, There has been of late a great cry, That the Clergy of the Church of England, are now the chief, if not the only Opposers of Popery, and Defenders of the Protestant Religion: And therefore, to put a Check to the insulting talk of our Clergy (who would be thought the only Champions against Popery) 'tis become necessary in the present Juncture to emit such an Essay as this, To shew an Agreement between the Church of England and Rome; and that the Controversy lies only between the Church of Rome, and the Protestant Dissenter. This I confess, is an Expedient of Expedients; and as it's necessary for the relief of those who are so*

successfully beaten out of their late Pleas of *Misrepresentation*, that they fulleni declare, *Until that be yielded, they'l not dispute*: So it may be necessary in this present Juncture, for the charming that Adder, which has yet been deaf to all the Arguments of Flattery, Interest and Fear; and to put an end to that *Answering, Replying, Rajoyning and Surrejoyning*, which for some Months he saith, both sides have been employ'd in. For if there be an Agreement in Opinion between both Churches, there will be no further occasion for Disputing between them; and if the *only Opposers of Popery*, the Clergy of the Church of *England*, are convinced of it, there will be no further Disputing nor Opposition: Since those between whom the Controversy then *only lies*, viz. the Church of *Rome*, and Protestant Dissenter, are it seems upon terms of mutual Cessation.

But now, lest those of the Church of *England*, that after all the *Complaints* made against them for *Misrepresentation*, will not grant any such thing properly, and in a strict sence, (and 'tis likely not in any sence) should be as obstinate and hard to be convinced in this case; Therefore to put it out of dispute, (if he be to be credited) he *but with some clearness demonstrated the Agreement of Opinion between the Church of England and Rome, to be exact and full*. And if *Demonstration, and clearness of Demonstration*, will not do it, nothing will. But it's some mens way to talk most of Infallibility, Self-evidence, and clearnes of Demonstration, when they are farthest from it; and I began presently to suspect our Author's credit, when I found him to shift his Ground, as if he did distrust his own *Demonstrations*.

As for instance,

1. He had no sooner began to demonstrate this *exact and full Agreement of Opinion*; but by way of Prevention, he declares, *He would not incumber his Page 2. Discourse with a Catalogue of Agreements in the great Doctrines of Christian Religion, and Matters of Opinion*; but would confine himself to *Matters of Government and Worship*, which chiefly concerns mens Practices. How! demonstrate the *Agreement of Opinion*, and yet forbear meddling with *Matters of Opinion*! to undertake it, and then to except the thing he undertakes! And then to confine himself to *Matters of Government and Worship*, as if there were not as much Reason to shew an *Agreement in Doctrine*, as *Practices*; or that *Matters of Government and Worship* were not also *Matters of Doctrine*!

2. When he seems to come to the Point he confines himself to, *viz. Government and Worship*; yet he fails again, for it's only in *some parts of Worship*, *Page 3.* which he ventures to say that the *Agreement will be found exact and full*. As one sensible, that tho there is nothing in the Liturgy and Prayers of the Church of *England*, (which he instances in) as to the matter of them, but what every Christian may allow, and so what the Pope may as well as (he saith) *did approve*; yet, that their Missal and Breviary contain such Prayers to the Saints, and for Souls departed, &c. as can be by no other Figure made to agree with the *Worship and Prayers used in the Church of England*, than one part of a *Contradiction* can be reconciled to the other.

3. It's further worthy of our Observation, That the *Agreement* he pretends to prove, is not from the *avowed Doctrine* of either Church, but by some *Quota-*

Quotations he produces from two or three particular Authors, on the part of the Church of *England*; and from such as on their own side, are rejected by the governing part of their Church. So for instance he saith of the Church of *England*; *They are the avowed Principles of some of the Clergy, and late Writers.* And when he undertakes for the *Romish* Church, he tells us, *That a great, if not the greatest Part, grant to the Pope but a Primacy, for the sake of Catholick Concord;* &c. For Proof of which, he appeals to the Councils of *Constance* and *Basil*, and the Privileges of the *Gallican* Church. And yet the Acts of those Councils were reprobated in succeeding Councils; and so far as concerns this case, were utterly disallowed, as *Bellarmin* saith. And of what little Authority the *Gallican* Privileges have been accounted at *Rome*, there needs no more evidence than the case of *De Marca*, as it's represented by this Author. So that let his *Quotations* (which he pretends to be *very just in*) be admitted; yet his Argument from thence, for an *exact and full Agreement*, as to this matter, amounts to this only: Some of the Church of *England* are for a Primacy for *Concord*-sake, and some of the Church of *Rome* are for no more; therefore the Agreement betwixt the Church of *England* and *Rome*, is very exact and full in those points. And if this be his way of Demonstration, it might to as good purpose be shewed, That there is also in several Points, this kind of Agreement between those that (he saith) the Controversy *only lies* between, viz. the Church of *Rome*, and the Protestant Dissenter.

4. When he offers at a Demonstration from these particular Authors, he attempts not to prove it so much,

Prefaces

Page 16, 18,
30, 31.

De Concil. 1.
1. c. 7.

Page 22, &c.

Preface.

much from what they say, as from what he himself infers from it. So much he acknowledges; for when he had charged Dr. Sherlock to have *found out a Divine Institution for the Popes Primacy*, (This Page 42, 43. being so gross, as he could not suffer it upon him, ⁴⁴ but he should soon be detected) he brings himself off with this, *This I confess, the Doctor doth not expressly carry any further than the Combinations of a National Church and Primacy*, that is, he says no such thing.

5. When he doth find out some things in which the Churches are agreed, they are such things as the Church of *England* agrees with the Ancient, and most other Churches in, *wiz.* Episcopacy and a Liturgy; and it had been to the like purpose, if he had also shewed their *Agreement in the great Doctrines of Christian Religion*. And yet, even here he fails again; for he that concludes, *In a word, the Agreement between the English Clergy, and the Romanist, about the immediate Divine Right of Episcopacy is so full, &c.* doth before acknowledg that *Ordination by Presbyters is granted in the Church of Rome to be valid and regular, and that all those that hold the Supreme Jurisdiction of the Pope, over the whole Catholic Church visible, do hold the Divine Right of Bishops to be but mediate, [mediante Papa.]* So that he is gone from an *Agreement of Churches* to an *Agreement between Persons*; from a full *Agreement in Opinion*, to an *Agreement in Government and Worship*; from *Worship*, to some parts of *Worship*; from *Demonstrations*, to *Inferences*, and framed *Propositions* of his own; from an *Agreement at last*, to a *Disagreement*.

Preface.

And now we may look back with some comfort, to his bold offer, and clear demonstration at the beginning, when he saith, *The Author bath with some clearness demonstrated the Agreement of Opinion between the Church of England Men, and the Church of Rome, to be so exact and full, that if the Government should so design, it were but dictum factum, according to their Doctrine; and a Cassandrian Peace might be patch'd up presently with Rome.*

He advances, as if he were a kind of Plenipotentiary; but it may be suspected, he that has this way of Demonstration, is not like to be very fortunate in the Negotiation.

Thus much shall suffice for our Author's way of Demonstration, and his Attempt to shew the Agreement between the Church of England, and Church of Rome; leaving a fuller Answer to some of his particular Discourses, to an abler Pen.

Page 2.

But, yet there remains another part toward a *just state of the Controversy*, and that is (as he well observed) *to let the World know how far these Churches differ, as well as wherein they are agreed*: But that was a Province he had no mind to Prosecute; as being, tho' more to the purpose, yet not so much to his design. For certainly, he that will demonstrate the Agreement to be *full and exact*, must either suppose there is no Difference; or if there be, that the Difference is not considerable enough to hinder the Agreement. But if there be a Difference, and the Difference in points Diametrically opposite and irreconcilable, it is to no purpose to shew their Agreement (were it so) to be full and exact in others. And that this is the case, and the Disagreement far greater than the Agreement, I shall endeavour

†.

vous to prove, and that not from an Author or two, or far-fetched Consequences, and forced Interpretations, and dubious Expressions ; but from sufficient Authorities, and the avowed Principles of both Churches. Such are the 39 Articles, the Catechism, the Homilies and Liturgy of the Church of *England*. Such again, are the Councils; more especially, the Council of *Trent*, the Catechism *ad Parochos*, the *Rhenish Annotations*, the Missal and Breviaries; according to which, and the like, a Papist Represented, (as the Mode of speaking has been of late) doth believe.

*A Papist Mis-
represented and Re-
presented, In-
troduction.*

In order to which I shall premise,

1. That there are some Articles which both Churches do in express Terms agree in, called by our Author, *the great Doctrines of Religion, viz. Agreement*.
 Art. 1. of the *Holy Trinity*; [and so, how *Socinians* p. 2. can subscribe the Articles of the *Church of England*, (as this Author affirms) I understand not.] Art. 2. Page 2. of the *Word, or Son of God*; Art. 3. of the going down of *Christ into Hell*; Art. 4. of the *Resurrection of Christ*; Art. 5. of the *Holy Ghost*; Art. 7. of the *Old Testament*; Art. 8. of the *Three Creeds*; Art. 12. of *good Works*; Art. 16. of *Sin after Baptism*; Art. 18. of obtaining eternal *Salvation only by the Name of Christ*; Art. 23. of *Ministring in the Congregation*; Art. 26. of the *unworthiness of Ministers*; Art. 27. of *Baptism*; Art. 33. of *Excommunicate Persons*; Art. 38. of *Christian mens goods*; Art. 39. of a *Christian mans Oath*. Against these the Jesuit *Joban Roberti*, hath little or nothing to object in his small *Tract* purposely written in *Opposition to our Articles*.

*Ecclesiast. Angl.
Basis Impostu-
ra, Luxemb.*

But of these Articles it is to be observed, there are some which each party differs as much from the other in (when they come to explain themselves) as if there had been no agreement in Terms. Thus it happens in Articles, 3d, 7th and 15th; as shall afterwards in part be shewed.

*Apology for
the Protes-
tants, done
out of French
into English,
1681. Part 4.
Cap. 3. p. 135.
150.*

2. There are other Articles, wherein both Churches do agree in the Sense, tho they differ in Terms; or that are not so much Controversies between Church and Church, as between private Doctors in each Church. Of this Opinion is a Learned Forreigner of the Reformed Religion, about the matter contained in Articles, the 10th and 17th, of *Free will*; and of *Predetermination and Election*. Of the former, his faith, *The difference* *that our Adversaries will object between them and us,* *upon this point of Free-will, is only imaginary, and a* *meer cavil.* Of the latter, he concludes, *Since we* *agree in the Fundamentals of this Doctrine (as we* *have already set forth); and that our Dissent is* *but with a few of their Doctors, it would not be* *very hard (I should think) to find out such a bi-* *as of Temperament, drawn from the Word of God,* *in proposing of these Opinions, and in Terms so pro-* *portioned to their Sublimity, as all humble and mo-* *derate Spirits would find sufficient for their Satisfa-* *ction.*

3. There are other Points which are matter of Liberty, and left underdetermined in the Church of *England*; And so She doth receive into her Communion, as well those that deny as affirm. But on the contrary, the Church of *Rome* hath determined

mined several Points of this Nature to be Matters of Faith ; and anathematized those that do not so receive them. Thus they are accused by the Council of Trent, that say, *We are formally justified by the Righteousness of Christ* [*the only formal cause of our Justification being the Justice of God* ; as it is there declared, cap. 8.] or that we are justified by the alone Imputation of Christ's Righteousness : Or that shall say, *Justifying Faith is nothing else than a trust or confidence in the Divine Mercy, forgiving Sins for Christ's sake, &c.* In which, and the like, unless the Church of England will curse those whom She doth bless, and cast out of her Communion such as She receives into it, She can no more be reconciled to the Church of Rome, than in those other Points that for the matter of them are held and declared by herself to be false and erroneous.

Self 6. Can. 10,
11, 12, &c.

4. There are Articles which the two Churches do in whole, or in part, so differ in, that the Doctrine of the Church of England cannot be the Doctrine of the Church of Rome ; nor the Doctrine of the Church of Rome be the Doctrine of the Church of England. Such are most, if not all, of these following Articles ; *viz.* Art. 6. of the sufficiency of the Holy Scriptures for Salvation : Art. 9. of Original Sin : Art. 11. of the Justification of Man : Art. 13. of works before Justification : Art. 14. of works of Supererogation : Art. 15. of Christ alone without Sin : Art. 19. of the Church : Art. 20. of the Authority of the Church : Art. 21. of the Authority of General Councils : Art. 22. of Purgatory : Art. 24. of speaking in the Congregation in such a Tongue as the People understandeth ; Art. 29. of the Sacraments ; Art. 28. of the Lords Supper :

per : Art. 29. of the wicked which eat not the Body of Christ : Art. 30. of both Kinds : Art. 31. of the Oblation of Christ upon the Cross : Art. 32. of the Marriage of Priests : Art. 34. of the Tradition of the Church : Art. 35. of the Homilies : Art. 36. of the Consecration of Bishops and Ministers : Art. 37. of the Civil Magistrates. These, besides several others which our Articles do not expressly mention, (but are commonly the received Principles of our Church) are the *Inconcileable Points* ; and which all the Wit and Charity in the World can no more thoroughly reconcile, than Light and Darknes. How far this is true, and demonstrated to be so in the following Sheets, I shall leave to the Consideration of every intelligent Reader. In which I have proceeded with care and impartiality from Point to Point ; laying down first the Doctrine of each Church from unquestionable Authorities, for my own Justification ; and then for the ease of the Reader, I have summ'd it up, and set each in *Opposition* to the other. From all which I doubt not, but whatever Friendship may be maintained betwixt the Members of both Churches, as we are Fellow-Subjects, yet it will be evident, that there is no possibility of Agreement between them in Matters of Religion, or of making One Church of what are so manifestly Two.

It's upon the last sort I am now to proceed ; and the first of which in order, is the sixth Article of the Church of *England*.

The

The Difference between the Church of England, and Rome.

The Sixth Article of the Church of England.

Of the sufficiency of the Holy Scripture for Salvation.

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it shalld be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church. The Names and Number of the Canonical Books, Genesis, &c. And the other Books (as Hierom saith) the Church doth read for example of Life and instruction of manners; but yet doth not apply them to establish any Doctrine. Such are these following, The third Book of Esdras, The fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of Hester. [And the fourteen Books commonly called *Apocrypha*.] All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

Art. 6.

The

The Twentieth Article of the Church of England.

Of the Authority of the Church.

Art. 20.

Although the Church be a witness, and a keeper of Holy writ; yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be helstibed for necessary of Beliefion.

Homily the first, Or an Exhortation to the Reading and Knowldg of Holy Scripture.

There is in the Scripture, whatsoever is meet for all ages and sorts of men. Those Books ought therefore to be much in our hands, in our Eyes, in our Ears, in our Mouths, but most of all in our hearts.

Homily second, Or an Exhortation, &c.

Surely none be Enemies to the reading of God's word, but such be either be ignorant, that they know not how wholesome a thing it is; or else be so blind, that they hate the most comfortable remedie. Yea, heal them: so ungodly that they would not the people still to continue in blindness and ignorance of God.

The

been admitted into the Church of Christ,
at least in **The Church of Rome.**

The Council of Trent.

The holy and general Synod of Trent considering, Sess 4. decree.
 that all saving Truth and Instruction of manners, ^{is de Canon.}
 contained in Books written and Traditions not written, ^{Script.}
 which received from the mouth of Christ himself,
 by the Apostles, or from the Apostles, the Holy Spirit
 dictating, delivering as it were from hand to hand,
 have come even to us) following the examples of the
 Orthodox Fathers, doth receive and regard with the
 like Affection of Piety and Reverence, all the Books,
 of the Old and New Testament, as also those unwritten
 Traditions pertaining to Faith and Manners,
 dictated by Christ, as it were by word of mouth, or
 by the Holy Ghost, and preserved by a continual Suc-
 cession in the Catholick Church, and hath thought fit
 to add the Index of the Sacred Books to this Decree,
 lest it should be doubted which they are, that are re-
 ceived by the sacred Synod. They are these following,
 The five Books of Moses, Joshua, Judges, Ruth, four
 Books of Kings, two of Chronicles, one of Esdras, two
 of Esdras (called Nehemias) Tobias, Judith, Hester,
 Job, the Psalms, Proverbe, Ecclesiastes, Can-
 ticles, Wisdom, Ecclesiasticus, Isaia, Jeremias, with
 Baruch, Ezekiel, Daniel, the twelve lesser Prophets,
 the two Books of Maccabees. The New Testament,
 viz. the four Evangelists, &c. And if any one shall
 not receive those whole Books with all their Parts, for
 Sacred and Canonical, according as they are wont to be
 read in the Catholick Church, and are contained in the

ancient Vulgar Latin Edition; or shall knowingly and wittingly contemn the foresaid Traditions, let him be accursed.

So that the Church of Rome hath added to the Canon of Scripture (truly and properly so called) six whole Books, *viz. Tobit, Ecclesiasticus, Wisdom, Judith, the first and second of the Maccabees, together with certain other pieces of Baruch, Esther, and Daniel.*

Council Trent,
Sess. 22.
Cap. 5.

Mystical Benedictions, Lights, Licensings, Garments, and many other such like things, are of Apostolical Discipline and Tradition. The Ceremonies used in Baptism were, without controverse, instituted by the Apostles, such as Salt, Spittle, Exorcisms, Wax-candles, Catechism. Par. 2. cap. 2. §. 59, 60, 65, &c.

[See below Articles 19th and 34th, of the Church of England.]

Sess. 4. Decre-
tum de edit.
& usu Sacri.
Liber.

Futhermore, for the restraining all wanton Wits, the Synod doth decree, that no one (depending on his own Wisdom, in matters of Faith and Manners, belonging to the Edification of Christian Doctrine, wresting the Scriptures to his own sense) dare to interpret the Holy Scripture contrary to the sense which Holy Mother Church hath held, and doth hold (to whom it belongs to judge of the sense, and Interpretation of the Holy Scriptures) or against the Unanimous consent of the Fathers; altho such Interpretations should never be published.

The

The Index of Prohibited Books, with the Rules
made by the Fathers of the Tridentine Synod, ap-
proved by the Authority of *Pius IV. Anno 1564.*

Seeing it is manifest by experience, if the Holy Bible Regula 4.
be permitted to be read every where without difference
in the Vulgar Tongue, that more prejudice than bene-
fit doth redound from thence, through the rashness of
men ; let it therefore be at the pleasure of the Bishop
or Inquisitor, that with the advice of the Parish-Priest
or Confessor, they may grant the reading of the Bible,
translated by Catholick Authors, to such as they shall
understand, will by such reading receive no preju-
dice, but an increase of Faith and Piety ; which Li-
cense let them have in writing. But whosoever shall
without such License presume to read, or have such
Bibles, he may not have the Absolution of his Sins be-
fore he has returned them to the Ordinary.

The same Index being enlarged by *Sixtus V.* and
reviewed and published by order of *Clement VIII.*
Anno 1595. there is added the following Observa-
tion about the foresaid Rule.

*It is to be considered about the above written fourth
Rule of Pope Pius IV. that there is no new power
given by this Impression and Edition to the Bishops,
or Inquisitors, or Superiors of Regulars, of granting
a License to buy, read, or keep the Bible published in
the Vulgar Tongue ; seeing the power of granting such
Licenses of reading, or keeping Vulgar Bibles, or any
parts of them, hath been taken away by the command
and use of the Holy Roman Church, and the whole In-
quisition : as also all Summaries and Historical Com-
pendiums of the said Bibles, and Books of Holy Scrip-
ture, written in any Vulgar Tongue, which truly is in-
violable to be observed.*

So that the power of granting such Licenses, and
 the Liberty of reading the Scripture in the Vulgar
 Tongue, is wholly taken away, and accordingly we
 are told it is so ordered by the General Inquisi-
 tion of Spain.

*Autoris Insti.
 Mor. 1. 8. cap.
 25. 1. Qua-
 situr; &c.
 Quæs.*

From all which we may observe,

The Opposition.

The Church of England. The Church of Rome.

1. Holy Scripture con-	1. All saving Truth is in Books written, and Traditions unwritten.
taineth all things necessa-	
ry to Salvation.	
2. Whatsoever is not read in Scripture, nor seem and regard unwrit-	2. The Church doth not receive and regard unwrit-
may be proved thereby, ten Traditions with the	
is not to be required of like Piety & Reverence,	
any Man to be believed as the Books of the Old	
as an Article of Faith, and New Testament. And	
or be thought requisite if any one that know-	
or necessary to Salvation	ly condemn those Traditions, he is accursed.
3. In the name of the	3. The Books of Script-
Holy Scripture is under-	ure are, the five Books
stood those Canonical of Moses, &c. <i>Tobit</i> ,	
Books of the Old and <i>Judith</i> , <i>Wisdom</i> , <i>Ecclesi-</i>	
<i>New Testament</i> , of whose <i>Scripturæ</i> , <i>Barnabæ</i> , the two	
Authority was never any Books of <i>Maccabæi</i> , &c.	
doubt in the Church. And if any one shall not	
And the other [the <i>Apo-</i> receive these whole	
<i>stryphæ</i>] the Church doth Books, with all their	
not apply to establish a- parts, for Canonical, he	
my Doctrine.	is accursed.
	4. The

4. The Scriptures were intended for, and are to be read by all.

4. The Scriptures ought to be read by the Vulgar.

5. The Scriptures are useful for all.

5. If the Bible is permitted to be read by all, more prejudice than benefit doth arise from it.

6. The Church is a Witness and Keeper of Holy Writ.

6. It belongs to the Mother Church of *Rome*, to judge of the Sense and Interpretation of Scripture.

The 7th. Article of the Church of England.

Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament concerning him is affirmed to mankind by Christ, who is the only Mediator between God and Man, being both God and Man.

The Council of Trent.

The Saints reigning with Christ do offer Prayers to God for Men, and it is good and profitable to invoke them.

The most Holy Mother of God, by her Intercession doth reconcile God to Sinners; She is the Mother of Mercy, and Advocate of the Faithful.

The

The Opposition.

The Church of England. The Church of Rome.

Christ is the only Mediator between God and Man. The Virgin Mary and Saints are Mediators in Heaven.

See more, Article 22.

The 9th Article of the Church of England.

Of Original, or Birth Sin.

ART. 9. Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every Man, that naturally is engendred of the Offspring of Adam, &c.

The Church of Rome.

The Council of Basil.

Seff. 36. Anno 843. We do define and declare, &c. the Doctrine that declares the glorious Virgin Mary, to have been always free from Original and Actual Sin, Holy and Immaculate, is to be approved, retained, and embraced by all Catholicks, as pious and consonant to Ecclesiastical Worship, the Catholick Faith, Right Reason, and Holy Scripture; and that for the future it shall be lawful for none to Preach, or Teach the contrary.

The

The Council of Trent.

This Holy Synod doth declare, That it is not its Intent to comprehend in this Decree concerning Original sin, the blessed and Immaculate Virgin Mary the Mother of God; but that the Constitutions of Pope Xystus IV. of happy memory, are to be observed under the Penalties therein contained, which it doth infuse. Of the Sense of these two Councils in this matter, see Joh. Baptiste de Lezana Apol. pra. immacul. Concept. cap. 13.

The Opposition.

The Church of England. The Church of Rome.

Original Sin is the fault and corruption of free from Original and the nature of every person naturally engendred of the Offspring of Adam.

So that none is excepted but our B. Saviour.

The 11th Article of the Church of England.

Of the Justification of Man.

We are accounted Righteous before God, ART. III.
only for the Merit of our Lord and Saviour
Jesus Christ by Faith, and not for our own
Works and deservings. Wherefore that we are
justified by Faith only, is a most wholesome
Doctrine,

Doctrine, and very full of comfort, as is more largely exprest in the Homily of Justification.

The first part of the Homily of Salvation.

Veramente all Men be Sinners, and therefore can no Man be his own Sins, Works, and Deeds, (since they never so gree) be justified, and made righteous before God: but every Man is constrained to seek the ministrer Righteousness of Justification, to be received at Gods own Hands, that is to say, the forgiveness of his Sins: And this Justification, or Righteousness [the forgiveness of our Sins] which we do receive of Gods Mercy, and Christis Merits embrased by Faith, is taken, accepted, and allowed of God by our perfect and full Justification.

Faith doth not cast out Repentance, Penuelme, Dread, and the Fear of God, to be joined with Faith in every Man that is minded, but it driveth them out from the office of justifying [that is meritoriously as the Homily sheweth.]

The third part of the Homily of Salvation.

The meaning of this Proposition, or saying, We be justified by Faith in Christ only, (according to the meaning of the old ancient Authors) is this, we put our Faith in Christ, that we be justified by Him only that we be delivered by Gods true Mercy, and the Merits of our Saviour Christ only, and by no vertue of your Works of our own.

The

The Church of Rome.

The Council of Trent.

Justification is not only the Remission of Sins, but Sec. 6. cap. 7.
the Sanctification and Renovation of the inward
man, from whence a man of unjust is made just. If
any one shall say, That men are justified, either by the Can. 11.
only imputation of Christ's righteousness, or by the a-
alone Remission of our Sins, excluding the Grace and
Love which is spread in their Hearts by the Holy
Ghost, and doth inhere in them; or that the Grace
by which we are justified, is only the favour of God;
let him be accursed.

It's call'd our Righteousness, because we are justified Cap. 16.
ed by it inhering in us.

If any one shall say, That the wicked is justified Can. 9.
by Faith alone, so that he understands nothing else to
be required, which may co-operate to obtain the Grace
of Justification, and that it is not at all necessary that
he be prepared and disposed by the motion of his own
will; let him be accursed.

The Opposition.

The Church of England. The Church of Rome.

1. Placeth the nature is not only the forgive-
of Justification in the forgiveness of Sin. 1. Saith, Justification
is not only the forgive-

ness of Sin, but also that
it is the Sanctification of
our natures [confounding
Justification with Sanctifi-
cation, and that whoe-
ver holds the contrary is
accursed.]

D

2. Saith,

((24.))

2. Saith, We are ad- 2. Saith, We are ju-
counted Righteous only stified by a righteousness
for the merit of Christ, inhering in us.

The 12th Article of the Church of England.

Of good Works.

A R T. 12. Although that good Works, which are the Fruits of
Faith, and follow after Justification, cannot put
away your Sins, and evadre the Severity of Gods
Judgment, yet are they pleasing and acceptable to
God in Christ, and do shew out necessarily of a
true and lively Faith, insomuch that by them a
mens Faith may be as evidently known as a Tree
diseased by the Frut.

Honesty of good Works. And first of Fasting.

To have any Alliance, or to put any Confidence in our Works, as by merits and deserving of
them to purchase to our selves and others. Remis-
sion of Sin, and so consequently everlasting Life, is
either Blasphemous of Gods Mercy, and great Dero-
gation to the Word and Name of our Saviour Jesus
Christ. In and of itself. or the to doing of it
to him that has done it.

Sermon of Salvation, part 3.

Our own Imperfection is so great, through the
Corruption of Original Sin, that all is imperfect
that is within us. Faith, Charity, Hope, Dread,
Thoughts,

Thoughts, Words, and Works; and therefore not apt to merit or deserve any part of our Justification for us.

... to be done by us. ... Insights to be done by us.

The Church of Rome.

... to be done by us. ... Insights to be done by us.

The Council of Trent.

Justified persons are esteemed to have truly deserved Sess. 6. Cap.
eternal life, son of man, but also W tho ni seph 16.

If anyone shall say, The good Works of the justified are so the gifts of God, that they are not also the good Merits of the person justified; or that by the good Works which are done by him, through the Grace of God and merit of Christ, he doth not truly Merit an increase of Grace, eternal Life, and the obtaining of eternal Life (if he shall depart in Grace) and also an increase of Glory; let him be accursed.

The Romanists do notwithstanding say 1. T. R. A.

This place commandeth for the Catholick, that all good Works done by Gods Grace after the first Justification be truly and properly Meritorious, and truly worthy of everlasting Life; and that therupon Heaven is the due and just Stipend, Crown or Recompence, which God by his Justice oweth to the persons so working by his Grace; for he rendreth or repayeth Heaven as a just Judg, and not only as a merciful Giver; and the Crown which he payeth, is not only of Mercy, or Favour, or Grace, but also of Justice.

Annot. in
2 Tim. 4. 8.
1 Cor. 3. 8. and
Hebr. 6. 10.

The

The Opposition.

The Church of England. The Church of Rome.

1. The best Works are imperfect, and cannot endure the severity of God's Judgment.

2. To put any confidence in our Works, and to think they merit everlasting Life, is blasphemy.

1. The good Works of the justified, do truly merit eternal Life.

2. Whosoever faith-

merit, is accursed.

The 13th Article of the Church of England.

Of Works before Justification.

ART. 13.

Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they Spring not of Faith in Jesus Christ, neither do they make men to receive Grace, or (as School Authors say) deserve Grace of Congruity. Yea rather, for that they are not done as God hath willed, and commanded them to be done, we doubt not, but they have the nature of Sin.

See Bishop Usher's Answer to a Challenge, Chap. 11.

The Church of Rome.

It was a common Opinion in the Church of Rome, that Works done before the Grace of Christ, do make men meet to deserve Grace of Congruity,

or

or that man by the power of Nature can dispose himself for Justification. Of this Opinion were *Scotus, Durandus, Biel, Cajetan, &c.*

Council of Trent.

If any one shall say, That all Works before Justification, for whatever reason they are done, are truly sins, or deserve the hatred of God; Let him be accursed.

The Opposition.

The Church of England. The Church of Rome.

1. Works done before Justification, do not deserve Grace of Congruity.	1. Works done before Justification, do merit it of Congruity.
2. Works done before Justification, have the nature of Sin.	2. Whoever shall say, Works done before Justification are truly Sins, is accursed.

The 14th Article of the Church of England.

Of Works of Supererogation.

Voluntary Works besides over and above God's commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only tender unto God, as much as they are bound.

ART. 14.

bound to do, but that they do more for his sake, than of bounden Duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, we are unprofitable Servants.

Second Part, Of the Sermon of good Works.

Which Sects and Religions in the Church of Rome, had so many hypocritical and feigned Works in their State of Religion (as they arrogantly named it) that their Lamps (as they said) run always over, able to satisfy, not only for their own Sins, but also for all their Benefactors, Brothers and Sisters of Religion, as most ungodly and truly they have persuaded the multitude of ignorant People; keeping in divers places, as it were Harts or Markets of Herit, being full of their Pulp Relicks, Images, Shrines, and Works of overloading Abundance, ready to be sold.

The Church of Rome.

The Catechism.

Part 2 de Sacra. penit.
§. 77.

In this the goodness and clemency of God is to be praised, who hath granted to our weakness, that one may sacrifice for another, &c. And such as are endued with Divine Grace, can pay in the name of another, what is due to God.

Rhemis.

Rhemists Annotations.

The works which we do more then Precept, be called *Luke 11: Ver. 35.*
Works of Supererogation; and whereby [that is from what was aboveafaid] it is also evident against the Protestants that there be such Works.

This place provereth plainly, that the fastings and satisfactory Deeds of one man, be available to others. *2 Cor. 8. 14.*
Yea, and that holy Saints or other vertuous Persons, may in measure and proportion of other Mens necessities and deservings, allot unto them, as well the Supererogation of their spiritual Works, as those that bounden in worldly Goods may give Alms of their Superfluities to them which are in necessity.

We infir most assuredly, that the satisfactory and pecial Works of Holy Saints suffered in this Life be commensurable and applicable to the use of other faithful men, and to be dispensed according to every mans necessity and deserving, by them whom Christ hath constituted over his Family, and hath made the Dispensers of his Treasures.

Annotation
2 Cor. 2. 10.

The Opposition.

The Church of England. The Church of Rome.

1. That men may do more for Gods sake, than of bounden Duty is required, cannot be taught without Arrogancy and Impiety.

1. That men may do Works of Supererogation, and more than is commanded.

2. That

2. That any may be able not only to satisfie more than is commandable for their own Sins, but also for the Sins of others, and which such is a most ungodly Doctrine.

2. That what they do ed, may be allotted to o- may have the benefit of.

The 15th Article of the Church of England.

Of Christ alone without Sin.

ART. 15.

Christ in the Truth of our nature was made like unto us in all things, Sin only except, from which he was clearly hold, both in his flesh, and in his Spirit, &c. But all we the rest (although Baptized, and born again in Christ) yet offend in many things; and if we say we have no Sin, we deceive our selves, and the Truth is not in us.

The Church of Rome.

The Council of Trent.

Seff. 6.
Can. 23.

If any one shall say, That any one can avoid all Sins, such also as are venial, in the whole course of his Life, except by special privilege from God, as the Church doth hold concerning the Blessed Virgin; Let him be accursed.

The Rhenemists.

Annot. on
Mar. 3-34.

Our Lady had so much Grace given her; that she never sinned, not so much as venially, in all her Life, The

The Opposition.

The Church of England. The Church of Rome.

Christ alone is without Sin, but all the rest excepted, having never of mankind offend in sinned so much as verily many things, none being excepted.

The 19th Article of the Church of England.

Of the Church.

The visible Church of Christ is a Congregation of faithful men, in which the pure Word of God is Preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred: So also the Church of Rome hath erred, not only in their Living, and manner of Ceremonies, but also in matters of Faith.

ART. 19.

§ 1. Of the Church.

The Visible Church is where the Word of God is Preached, and the Sacraments be duly Ministered, in all things of necessity requisite.

The Church of Rome.

The 5th General Council of Lateran.

Orat. Archiep.
Spalar.

The Sacred Doctors have affirmed, That the Unity of the Church doth consist in two things. 1. In the Conjunction of the Members of the Church one with another. 2. In their Order to one Head, the Vicar of Christ, according to the saying of the Apostle, *Not holding the Head.*

The Catechism of the Council of Trent.

Par. 1. de 9.
Art. Symb.
§ 11.

The first Note is, That it be One. And it is called One, as there is one Lord, one Faith, one Baptism. There is one Governor, the Invisible Christ; the Visible, who (being the lawful Successor of Peter, Prince of the Apostles,) doth possess the Roman Chair.

The Opposition.

The Church of England. The Church of Rome.

The Notes of a True Church are the pure the true Church is the word Preached, and the being united to the Bi-due Ministrition of the Bishop of Rome. Sacraments.

§ 2. Of the Falsibility of the Church of Rome.

The Church of Rome hath erred, as well as other Churches, in Living, Ceremonies, and Faith.

The

The Church of *Rome* hath greed in Ceremonies.

The Common Prayer Book.

Of such Ceremonies as be used in the Church, and have had their beginning by the Institution of man, some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable. This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound, than declare and set forth Christ's benefits unto us. Furthermore, the most weighty cause of the abolishment of some Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice, &c.

Rubrick, of
Ceremonies,
why some be
abolished, &c.

The 2d part, Of the Homily of Place and Time of Prayer.

They have profaned and defiled their Churches with Heathenish and Jewish abuses, with Images and Tools, with numbers of Altars, too superstitiously and intolerably abused, with gross abusing and filthy corrupting of the Lord's Holy Supper, the blessed Sacrament of his Body and Blood, with an infinite number of toyes and trifles, of their own devices, to make a godly outward shew, and to deface the plain, simple, and sincere Religion of Christ, and to corrupt

The Church of Rome.

The Council of Trent.

Sess. 22.
Cap. 5.

The Church hath appointed Ceremonies, as mystical Benedictions, Lights, Incensings, Garments, and such like, that the Majesty of so great a Sacrifice might be recommended, and the minds of the faithful be excited, &c.

Ibid. Can. 7.

If any one shall say, That the Ceremonies, Garments, and external signs, which the Catholick Church doth use in the Celebration of Mass, are rather Incitements of Impiety, than helps to Piety; Let him be accursed.

Sess. 7. Can. 2.

If any one shall say, They are injurious to the Holy Spirit, that give some virtue to the Holy Chrism of Confirmation; Let him be accursed.

The Catechism.

Part. 2. Cap. 4.
de Euchar.
§ 81.

The Sacrifice of the Mass hath many, and those very remarkable and solemn Rites; none of which is to be esteemed needless and vain.

The Opposition.

The Church of England. The Church of Rome.

1. The Ceremonies in the Church of Rome, used are many, but so were for their multitude, solemn, and for the Majesty of Worship.

2. They do more confound, than set forth Christ's benefits, and do deface the plain and sincere Religion of Christ.

1. The Ceremonies used are many, but so were for their multitude, solemn, and for the Majesty of Worship.

2. They do recommend the Worship, and excite the minds of the Faithful.

3. They

3. They are toyes and trifles.

3. None of them are needless and vain ; but have a virtue in them.

4. They do prophanie, and defile the Churches where they are used.

4. Whosoever shall say, That they are incitements of impiety, is accursed.

See Articles 6th. and 34th.

The Church of *Rome* hath erred in matters of Faith. N. 2.

The 2^d part, *Of the Homily concerning the Holy Ghost.*

If ye will compare the Notes of a true Church, with the Church of Rome, as it is presently, and hath been for the space of Nine hundred years and odd : you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more ; Where is then the Holy Ghost, which they do so stoutly claim to themselves ? Where is now the Spirit of truth, that will not suffer them in any wise to err ? &c. It is but a vain brag, and nothing else.

The Church of Rome.

The Council of Trent.

The Holy Synod delivering that sound and sincere Doctrine, which the Cathalick Church being taught by Jesus Christ himself, and the Apostles, and by the Holy Spirit Sess 13. iair.

Spirit suggesting all Truth from day to day to her, hath retained, and will preserve to the end of the World; doth straightly charge all the faithful of Christ, that they dare not after this, believe or teach otherwise, concerning the holy Eucharist, than is explained and defined in this Decree.

The Catechism.

Par. 1. de 9.
Artic. 8ymb.
ff. 18. *The Church cannot err in delivering the Discipline of Faith and Manners.*

The Rhenists Annotations.

On Matth. 16. 18. *By this Promise we are assured, That no Heresies, or other wicked attempts, can prevail against the Church builded upon Peter, which the Fathers call Peter's See, and the Roman Church.*

The Opposition.

The Church of England. The Church of Rome.

1. The Church of <i>Rome</i> hath erred in matters of Faith.	1. The Church of <i>Rome</i> cannot err in matters of Faith.
2. The pretence of the Church of <i>Rome</i> to <i>Rome</i> is guided by the Infallibility is nothing but a vain brag.	2. The Church of <i>Rome</i> is guided by the Holy Spirit from day to day, and cannot err.

The 20th. Article of the Church of *England*.

Of the Authority of the Church.

ART 20. *It is not lawful for the Church to attain any thing that is contrary to God's Word written,*

written, &c. wherefore, although the Church be a witness and keeper of Holy Writ, yet as it ought not to decree any thing against the same: so besides the same ought it not to enfore any thing to be believed for necessity of Salvation.

The Church of Rome.

The Council of Constance.

Altho Christ hath instituted, and did Administer the ^{Session 13} Sacrament of the Eucharist in Bread and Wine; yet this notwithstanding, the Authority of the sacred Canons, and the approved custom of the Church, is to be preserved, that it be not received after Supper, &c. And likewise, that altho the Sacrament was received in both kinds, in the Primitive Church, yet the custom is reasonably introduced, that the Laicks receive in one kind, &c. And we do command that no Presbyter doth communicate the People in both.

The Council of Trent.

This Holy Synod being taught by the Holy Spirit, ^{Session 21, Cap. 11} doth declare and teach, That Lay-men are obliged by no Divine Precept to receive in both kinds, and that Communion in one, is sufficient for Salvation.

Furthermore she declares, That this power hath al- ^{Ibid Cap. 22} ways been in the Church, that in dispensing the Sacra- ments (the substance of them being preserved) she might appoint and change those things which she doth judg more expedient for the profit of the Receivers, and the reverence of the Sacrament, &c. Wherefore Holy Mother Church acknowledging [avowing] this her Authority, &c. for weighty and just causes doth decree,

cree, That the Eucharist be communicated in one kind:

1. General Council of Lateran.

Cap. 21.

We do altogether forbid Presbyters, Deacons and Monks, to contract Matrimony; and we do determine, that Marriages so contracted be disjoined.

The Creed of Pius 4th.

In which it's declared, That the Church of *Rome* is the Mother and Mistress of all other Churches. That the Pope is Successor of St. Peter, and Vicar of Christ. That in the Mass is a real Transubstantiation of the Elements into the Body and Blood of Christ, &c. And that all things professed in that Creed, are the Catholick Faith, *Out of which no man can be saved.*

The Opposition.

The Church of England. The Church of Rome.

1. Saith, that it is not lawful for the Church to ordain any thing contrary to God's written Word.

1. The Church of *Rome* hath ordained things contrary to God's written Word; as, in requiring the Sacrament to be administered in one kind; in forbidding and disannulling the Marriage of Priests.

2. The Church ought not to enforce any thing besides the written Word to be believed for necessity of Salvation.

2. The Church of *Rome* doth require things, at least, besides the Word, to be believed as necessary to Salvation: As that the

the Pope is Vicar of Christ, and St. Peter's Successor; that there are properly and truly Seven Sacraments instituted by Christ, &c.

The 21. Article of the Church of England.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes: And when they be gathered together (soasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred in things pertaining unto God. Wherefore things ordained by them, as necessary to Salvation, have neither strength nor Authority, unles it may be declared that they be taken out of Holy Scripture.

The Church of Rome.

Council of Trent.

It belongs to the Popes to call and direct General Councils.

The Holy, Universal and General Synod of Trent, lawfully gathered together in the Holy Ghost—taught by the Holy Spirit, which is a Spirit of Wisdom and Understanding, &c. doth declare and teach.

F

The

The Rhenists Annot.

Rhem. Annot.
Joh. 16. 13.

To teach all Truth, and preserve in Truth and from Error, the Holy Ghost is promised and performed only to the Church, and the chief Governor and General Councils thereof.

The Rhenists Annot.

On Act 16.28. The Holy Councils lawfully kept, &c. have ever the assistance of God's Spirit, and therefore cannot err in their Sentences and Determinations concerning the same, because the Holy Ghost cannot err, from whom (as you see here) jointly with the Council, the Resolution proceeded.

The Opposition.

The Church of England. The Church of Rome.

1. General Councils 1. It belongs to the may not be gathered Pope to call General without the Command Councils. and Will of Princes.

2. General Councils 2. General Councils have erred, and may err. called by the Pope cannot err.

The 22. Article of the Church of England.

Of Purgatory.

ART. 22. The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Relicks, and also Invocation of Saints

Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

§ 1. Purgatory.

THE Romish Doctrine concerning Purgatory, is a fond thing, vainly invented and grounded upon no warranty of Scripture, &c.

3d part, Of the Homily concerning Prayer.

If we will cleave only unto the Word of God, then we must needs grant, that we have no Commandment to pray for them that are departed out of this life. For the Scripture doth acknowledge but two places after this Life. The one proper to the Elect and blessed of God, the other to the Reprobate.

There is no place for Repentance, nor yet for Satisfaction. — As the Scripture teacheth us, let us think, that the Soul of Man passing out of the Body, goeth straightways to Heaven, or else to Hell, whereof the one needeth no Prayer, the other is without Redemption.

The Church of Rome.

The Council of Trent.

Seeing it hath been lately taught in this Universal Synod from Scripture, &c. That there is a Purgatory, and that the Souls there detained, are helped by the Suffrages of the Faithful, but most of all by the acceptable Sacrifice of the altar; the Holy Synod doth command

mand the Bishops, that they take diligent care, that the sound Doctrine concerning Purgatory, be believed, taught, &c.

Self. 6.
Can. 30.

If any one shall say, That the fault is so remitted to every penitent Sinner, that there remains no guilt to be paid for in Purgatory, before there be an entrance granted into the Kingdom of Heaven, let him be accursed.

Self. 22.
Can. 3.

If any one shall say, that the Sacrifice of the Mass ought not to be offered for the Dead, &c. let him be accursed.

The Opposition.

The Church of England. The Church of Rome.

1. The Romish Doctrine concerning Purgatory is a fond thing, vainly invented. 1. The Doctrine of Purgatory is necessary to be believed, and whosoever doth not believe it, is accursed.

2. It's grounded upon no warranty of Scripture, but rather is repugnant to it. 2. It's taught from Scripture.

§ 2. Pardons.

THE Romish Doctrine concerning Pardons is a fond thing, vainly invented, &c.

The Church of Rome.

Rhemists Annotations.

On Mat. 16.19. To restore Offenders to the Churches Sacraments and Communion of the Faithful, to pardon also, either all, or.

or part of the Penance enjoyned, or what Debts soever
Man oweth to God, or the Church, for the satisfaction
of his Sins forgiven, is called Indulgence.

1. General Council of Lateran.

We do grant Remission of their Sins, to whosoever Can. 11.
do go to Jerusalem, and shall effectually afford their
help to oppose the Infidels.

4. General Council of Lateran.

The Catholicks, that having taken upon them the Can. 3.
Character of the Cross, shall address themselves to the
destruction of Hereticks, enjoy that Indulgence, and are
armed with the same priviledg which is granted to those
that go to the relief of the Holy Land.

The Council of Constance.

The Holy Synod doth grant to every one that goes in Seff. 16.
the appointed Proseffion, an hundred days of Indulgence,
&c. And to those that once a Day say devoutly a
Pater Noster, and Ave-Maria, for the safety of the
Emperor, 40 Days of Indulgence, in the accustomed
form of the Church.

The Council of Trent.

Indulgences are the heavenly Treasures of the Church. Seff. 21.
Seeing the power of Indulgences hath been granted by
Christ to the Church, this Holy Synod doth teach, That
the use of them is very wholesome to Christian People,
and doth command that they be retained in the Church,
and doth condemn them by an Anathema that affirm them
to be unprofitable, or deny that the Church hath a power
to grant them. Cap. 9.
Seff. 25. De-
cret. de
Indulg.

The

The Opposition.

The Church of England. The Church of Rome.

1. The Romish Doctrine concerning Indulgence is grounded upon no warrant of Scripture.
2. It's a fond thing, and vainly invented.

1. The Power of Indulgences was granted by Christ.

2. They are wholesome to Christian People; and whosoever shall affirm them to be unprofitable, is accursed.

S 3. Of Images and Relicks.

THE Romish Doctrine concerning the Adoration, as well of Images, as of Relicks, is a fond thing, vainly invented, &c.

2d part, Of the Homily against Idolatry.

Images and Image-worship, were in the Primitive Church (which was most pure and uncorrupt) abhorred and detested, as abominable and contrary to all true Christian Religion.

3d part, Of the Homily against Images, &c.

Let any fall down before Images of Saints, know and confess, that they exhibit that honour to dear Brethren and Queens, which the Saints themselves, Peter, Paul, and Barnabas, would not be given to them when alive, &c.

In this they pass the folly and wickedness of the Gentiles, that they honour and worship the Relicks, and the Bones of our Saints; which prove, that they be mortal men and beast, and therefore no Gods to be worshipped, which the Gentiles would never confess of their Gods for very shame; but the Relicks we must kiss and offer to, especially on Relicks Sunday.

The Church of Rome.

The Council of Trent.

The Holy Synod doth command all Bishops, and ^{Seff. 25. de} others, whose office it is to teach, That they instruct the ^{invocat.} Faithful, according to the use of the Catholick and Apostolick Church, received from the first times of the Christian Religion, concerning the honour of Relicks, and the lawful use of Images.

The Synod doth decree, That the Images of Christ, the Virgin Mother of God, and other Saints, are to be had and retained especially in Churches, and that due Honour and Veneration be given to them, &c. and when we kiss them, uncover the Head, and fall down before them, we do adore Christ, and venerate the Saints, whose Similitude they bear.

They are altogether to be condemned, and the Church doth condemn them, that do deny the Bodies of the Saints and Martyrs are to be venerated by the Faithful; and that affirm that Veneration and Honour is not due to their Relicks, or are unprofitably honoured, &c.

Who so-

Whosoever shall teach or think any thing contrary to these Decrees, let him be accursed.

The Opposition.

The Church of England. The Church of Rome.

1. Image-worship was abhorred in the Primitive Church.	1. Image-worship was received from the first Times of Christianity.
2. The <i>Romish</i> Doctrine of worshipping Images and Relicks, is a fond thing, &c.	2. The Relicks of the Saints are to be venerated; & such as affirm they are not profitably honoured, are to be condemned.
3. It's grounded upon no Scripture, but is repugnant thereto.	3. Whosoever shall teach or think they are not to be venerated, is accursed.

S. 4. Invocation of Saints.

INvocation of Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, &c.

2d part, Of the Homily concerning Prayer.

There are certain Conditions most requisite to be found in every one, that must be called upon, which if not found, our Prayer doth avail us nothing. As, 1. That he to whom we pray, be able to help us. 2. That he will. 3. That he hear our Prayer. 4. That he understand better than we our selves what we lack. If these things be to be found in any other, saving only in God, then may we law

Wickedly call upon some other besides God. But what Man is so gross, but that he well understandeth that those things are only proper to him which is Omnipotent, and knoweth all things? That is to say, only to God alone; whereof it followeth, that we must call neither upon Angel, nor yet upon Saint, but only and solely upon God.

3d part, *Of the Homily against Idolatry.*

If answer be made, that they make such Saints but Intercessors to God, &c. That is, after the Gentiles Idolatrous usage, to make them of Saints, Gods, called, *Dii medioximi, &c.*

The Church of Rome.

The Council of Trent.

*The Holy Synod doth command Bishops and others, Sec. 25. de
that have the office of teaching, that they teach the faith- Invocat.
ful, that the Saints reigning with Christ do offer Prayers
to God for Men, and that it is good and profitable to
invoke them; and for the obtaining of benefits to have
recourse by Jesus Christ, our only Redeemer, to their
Prayers, aid, and help. But those that deny that
they are to be invoked, or affirm that they do not pray
for us; or that the Invocation of them, that they may
pray for every one of us, is Idolatry; and is contrary to
the Word of God, and the Honour of one Mediator Je-
sus Christ, do think wickedly.*

*If any one doth think or teach contrary to these De-
crees, let him be accursed.*

The Catechism of Trent.

Par. 4. Cap. 5.
ff. 8.

We do fly to the most Holy Mother of God, that by her Intercession she may reconcile God to Sinners. We ought to call upon her, the Mother of Mercy, and Advocate of faithful People, that she may pray for us Sinners, &c. of which no one can, unless impiously and cursedly, doubt.

The Opposition.

The Church of England.	The Church of Rome.
1. Invocation of Saints is a fond thing.	1. Invocation of Saints is good and profitable.
2. It's repugnant to the Word of God.	2. They who say it is contrary to the Word of God, think wickedly.
3. To make them Intercessors, is Idolatrous.	3. Whosoever shall say it is Idolatry, thinks wickedly, and is accursed.

The 23. Article of the Church of England.

Of Ministering in the Congregation.

The Opposition.

The Church of England. The Church of Rome.

A R. T. 23.

It is not lawful for any Man to take up on himself the Office, &c. of ministering the Sacraments in the Congregation. In necessity, any of the People may baptize, whether Men or Women, of whatsoever Sect, Jews, Infidels, and Heretics;

if

gregation, before he be lawfully called, and sent to execute the same. And those we ought to send lawfully called and sent, which be chosen, and sent to this work by Men who have publick Authority, &c.

if they intend thereby to do that which the Catholick Church intends to do. Catechism of Trent, par. 2. cap. 11. Sect. 24.

The 24. Article of the Church of England.

Of speaking in the Congregation in such a Tongue as the People understandeth.

The Opposition.

The Church of England.

A R. T. 24.

It is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

See the Homily of Common-Prayer, and the Sacraments.

The Church of Rome.

It seemed not fit to the Fathers, that the Mass be every where celebrated in the *Vulgar Tongue*. Wherefore the Ancient Rite is every where to be retained. Whosoever shall say, That the Mass ought to be celebrated only in the *Vulgar Tongue*, let him be accursed. Council of Trent Sess. 22. Cap. 8. and Can. 9.

The 25. Article of the Church of England.

Of the Sacraments.

ART. 25.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

See the Homily of Common Prayer and the Sacraments.

Rubrick after the Com. Ser-
vice.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of Life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible Sign or Ceremony, ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only, as worthily receive the same, they have a wholesome effect or operation, &c. There shall be no Celebration of the Lord's Supper, except there be a convenient number to Communicate with the Priest, &c.

The Church of Rome.

The Council of Trent.

Seff. 7. Can. 1. If any one shall say, That the Sacraments of the new Law, have not been all instituted by Christ, or that they are more or fewer than seven, viz. Baptism, Confirmation,

tion, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; or that any of these seven, is not truly and properly a Sacrament, let him be accursed.

If any one shall say, That Grace is not confer'd [ex Can. 8. opere operato] by the work done in the Sacraments of the new Law; but that only Faith in the Divine Promise is sufficient to obtain Grace; let him be accursed.

The Synod doth approve, and commend those Masses, ^{Self. 22. Cap. 6.} in which the Priest doth communicate alone; forasmuch as they ought to be esteemed truly common; partly, because the People do spiritually communicate; and partly they are celebrated for all the Faithful by a publick Minister of the Church.

If any one shall say, That the Masses, in which the Priest alone doth sacramentally communicate, are unlawful, and so to be abrogated, let him be accursed.

The Opposition.

The Church of England. *The Church of Rome.*

1. There are but two Sacraments ordained of Christ.

2. The other called Sacraments, are either Corruptions or States of Life; but have not the nature of Sacraments.

3. The Sacraments in such only as worthily receive the same, have a wholesome Effect and Operation.

1. There are seven Sacraments truly and properly.

2. Whosoever shall say, That any of the seven are not properly, and truly Sacraments, is accursed.

3. The Sacraments do confer Grace *Ex opere operato.*, and whosoever denies it, is accursed.

4. The

4. The Sacraments
were not ordained to be
gazed upon, but to be
used.

4. Masses in which the
Priest alone Sacramental-
ly Communicates, to be
approved. And whoso-
ever doth say, They are
unlawful, is accursed.

The 28. Article of the Church of England.

Of the Lord's Supper.

A R T. 28.

Transubstantiation (or the change of the substance
of Bread and Wine) in the Supper of the Lord,
cannot be proved by Holy Writ; but it is repug-
nant to the plain sense of Scripture, overthroweth
the nature of a Sacrament, and hath given occasion
to many superstitions. The Body of Christ is
given, taken, and eaten in the Supper only, after
an heavenly and spiritual manner. And the mean,
whereby the Body of Christ is received, and eaten
in the Supper, is Faith.

The Sacrament of the Lord's Supper, was not
by Christ's Ordinance reserved, carried about, lift-
ed up and worshipped.

Rubrick at the end of the Communion Service.

No Adoration ought to be done, either unto the
Sacramental Bread and Wine, there bodily receiv-
ed, or unto any corporal Presence of Christ's natu-
ral Flesh and Blood. For the Sacramental Bread
and Wine, remain still in their very natural Sub-
stances, and therefore may not be adored (for that
were

were Idolatry to be abhorred of all faithful Christians.) And the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the Truth of Christ's natural Body to be at one time in more places than one.

The Church of Rome.

The 4th General Council of Lateran.

The Body and Blood of Christ are truly contained in Can. 1. the Sacrament of the Altar, under the Species of Bread, and Wine; the Bread being transubstantiated into the Body, and the Wine into the Blood, by the Power of God, &c.

The Council of Trent.

Whosoever shall deny that the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and so whole Christ, is contained in the Sacrament of the Eucharist; let him be accursed.

Whosoever shall deny that wonderful and singular Conversion of the whole Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood, the Species only of Bread and Wine remaining; which Conversion the Catholick Church most aptly calle Transubstantiation; let him be accursed.

If any one shall say, That the Body and Blood of Christ is only in use, not before and after; and that the true Body of Christ doth not remain in the particles of it, reserved after the Communion, let him be accursed.

If any one shall say, That Christ is not to be worshipped in the Eucharist with Divine Worship, &c.

or that he is not solemnly to be carried about, and shewed to the People that he may be worshipped, and that the Worshippers are Idolaters, let him be accursed.

Can. 8.

If any one shall say, That Christ is only eaten spiritually, let him be accursed.

The Opposition.

The Church of England.

1. The Sacramental Bread and Wine after Consecration, remain in their very natural Substances.

2. The natural Body and Blood of Christ are in Heaven, and not here.

3. Transubstantiation is repugnant to the plain words of Scripture, &c.

4. The Body & Blood of Christ is in the Supper only eaten after an heavenly & spiritual manner.

5. The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved.

The Church of Rome.

1. There are after Consecration, only the Species of the Bread and Wine in the Eucharist; and the Substance of Bread and Wine is converted into the Body and Blood of Christ.

2. The Body and Blood of Christ, together with his Soul and Divinity, is contained in the Eucharist.

3. Whoever shall deny Transubstantiation, is accursed.

4. Whoever shall say, Christ is eaten only spiritually, is accursed.

5. Whoever shall say, That the Body and Blood of Christ is only in use, and remains not in what is reserved, is accursed.

6. The

6. The Sacramental Bread and Wine may not be adored, for that is Idolatry.

So that the Church of *England* is upon this Article under six *Anathema's* at least, of the Church of *Rome*, as appears.

The 29. Article of the Church of *England*.

Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Opposition.

The Church of England.

A R T. 29.

The wicked, and such as be void of a lively Faith, altho they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, &c.

The Church of Rome.

III Men receive the Body and Blood of Christ, be they Infidels, or III Liuers. Rhem. Annot. in 1 Cor. 11. 27.

The 30. Article of the Church of *England*.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-People. For both the parts of the Lord's Sa-

A R T. 30.

H crament

erament ought by Christ's Ordinance & Commandment, to be ministered to all Christians open alike.

The Church of Rome.

The Council of Trent.

See. 21.
Cap. 3.

Altho our Redeemer hath instituted the Sacrament in his Last Supper, and hath delivered unto the Apostles in both Kinds; yet it is to be confessed, that whole and entire Christ, and a true Sacrament is taken under one kind only; and furthermore, that as to the benefit of it, they are defrauded of no Grace necessary to Salvation, who receive only in one kind.

Cap. 2.

The Synod hath decreed, That it should be received for a Law, that the Sacrament be administered in one kind.

Can. 1.

Whosoever shall say, That by the command of God, all the Faithful ought to receive in both kinds, let him be accursed.

Can. 2.

Whosoever shall say, That the holy Catholick Church hath not been induced for just causes and reasons, to order that Lay-People, and Priests not officiating, should communicate only under the Species of Bread: or that she hath erred therein; let him be accursed.

Can. 3.

Whosoever shall deny whole and entire Christ, to be taken under one Species, let him be accursed.

The Opposition.

The Church of England. **The Church of Rome.**

1. The Cup is not to be denied to the Lay-People.

1. The Cup for just Reasons is denied to the Lay-People.

2. The

2. The Ministrion in one kind is but part of a Sacrement.

3. The Sacrement ought to be administred in both kinds, according to Christ's Commandment.

2. Whole Christ and an whole Sacrement, is under one kind alone.

3. Whosoever shall say, that the People ought to receive in both kinds by the Command of God, is accursed.

The 31. Article of the Church of England.

Of the one Oblation of Christ, finished upon the Cross.

The offering of Christ once made, is that perfect A R T. 37.
Redemption, Propitiation, and Satisfaction for the
Sins of the whole World, both Original and Actual,
and there is none other satisfaction for Sin, but that
alone. Wherefore the Sacrifices of Masses, in
the which it is commonly said, that the Priest did
offer Christ for the quick and the dead, to have Re-
mission of pain or guilt, were blasphemous Fables,
and dangerous Deceits.

The Church of Rome.

The Council of Trent.

Because in this Divine Sacrifice, which is performed Secl. 2.
in the Mass, the self-same Christ is contained, and un. Cap. 2.
bloodily offered, that offered himself once upon the Altar
of the Cross; the Holy Synod doth teach, That that
Sacrifice is truly Propitiatory.

It is rightly offered, not only for the Sins, Punishments and Satisfactions, and other Necessities of the Faithful living, but also for the dead in Christ, not as yet fully purged, according to the Tradition of the Apostles.

Can. 1. If any one shall say, That there is not offered to God in the Mass, a true and proper Sacrifice, let him be accursed.

Can. 3. If any one shall say, The Sacrifice of the Mass is not Propitiatory; and that it profits him that takes it only; and that it ought not to be offered for the living and dead, for Sins, Punishments, Satisfactions, and other Necessities, let him be Accursed.

Can. 4. If any one shall say, That by the Sacrifice of the Mass, there is Blasphemy offered to the Sacrifice of Christ upon the Cross; or that thereby anything is derogated from him, let him be accursed.

The Opposition.

The Church of England.

1. The offering of Christ as a Propitiation, was but once.

2. To say, that the Priest offers for the living and the dead in the Mass, is blasphemous Fables, and dangerous Deceits.

The Church of Rome.

1. In the Mass there is a Propitiatory Sacrifice offered daily.

2. Whoever denies that Christ is offered for the living and dead, or shall say Christ and his Sacrifice is thereby blasphemed, is Accursed.

The.

The 32. Article of the Church of *England*.

Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single Life, or to abstain from Marriage; therefore it is lawful also for them, as for all other Christian Men, to Marry at their own Discretion, as they shall judge the same to serve better to Godliness.

2d. Part of the Homily of Good Works.

This Pharisaical and Papistical leven, of Man's feigned Religion [in Monastical Vows] which although it were before God most abominable and contrary to God's Commandments, and Christ's pure Religion, yet it was passed to be a most Godly Life, and the highest State of Perfection.

The Church of Rome.

1. General Council of Lateran.

We do altogether forbid Presbyters, Deacons, and Monks, to have Concubines, or to contract Matrimony; and according to the Definitions of Sacred Canons, we do decree that Marriages so contracted be separated, and that the Persons ought to be brought to Penance.

The

The 2. General Council of Lateran.

Can. 6.

We do decree, that they who being in the Order of Sub-deacon, and above, have Married Wives, and had Concubines, shall not have an Ecclesiastical Benefit; for seeing they are the Temple of God, &c. it is a shameful thing that they shoud serve Bets and Uncleanness.

Scff. 24.
Can. 6.

If any one shall say, That Matrimony confirmed, not consummated, is not dissolved by the solemn profession of Religion of either Party, let him be accursed.

Can. 9.

If any one shall say, That Clerks in Holy Orders, or Regulars, having solemnly professed Chasity, may contract Matrimony, and that so contracted it is valid, notwithstanding an Ecclesiastical Law, and Vow, &c. And that all may contract Matrimony, who perceive they have not the gift of Chasity, though they have vowed it; let him be accursed.

The Opposition.

The Church of England. The Church of Rome.

1. The Marriage of Priests is lawful.	1. Priests ought not to Marry; and if they Marry, are to be separa- ted.
2. The Marriage of Priests may serve to god- liness.	2. The Marriage of Priests is a defiling the Temple of God.
3. To Vow against Marriage, especially upon	3. Vows against Mar- riage do oblige, though the

on the account of Perfection and Purity, is a **Gift of Continency.**
feigned Religion, and contrary to God's Commandment.

The 34. Article of the Church of England.

Of the Traditions of the Church.

It is not necessary that **Traditions and Ceremonies** ART. 34.
be in all places one or utterly like, for at all times they have been diverse, and may be changed according to the diversity of Countries, Times and Men's Manners, so that nothing be ordained against God's Word.

Every particular or national Church hath Authority to ordain, change, and abolish Ceremonies, or Rites of the Church, ordained only by Man's Authority, so that all things be done to edifying.

2d Part of the Sermon of Good Works.

Let us rehearse other kind of Papistical Superstitions, and abuses, as of Beads, Lany-Palms, Rosaries, Purgatory, Masses, Stations, and Jubilees, feigned Relicks, and hallowed Beads, Bread, Water, Candles, &c.

See before Article 6, and 9.

The Council of Trent.

*The Holy Synod doth receive and regard with the like affection of Piesy and Reverence, the Old and New-
Script.*

Self. 4. Decret.

de Canon.

Script.

Self. 14. New Testament, and also those unwritten Traditions
 Cap. 1. dictated as it were by word of Mouth by Christ, and pre-
 Self. 22. served by continual Succession in the Church: The mat-
 Cap. 2. and 5. The pronouncing the Mass sometimes with a loud, at
 other times with a low Voice; Mystical Benedictions;
 Lights; Incensings; Garments; and many other such
 like things, are from Apostolical Discipline and Tradition.

Can. 9. If any one shall say, that the Rite of the Roman
 Church of saying some part of the Canon of the Mass in
 a low Voice is to be condemned, let him be accursed.

The Catechism of Trent.

Par. 2. The Shaving of the Head like a Crown, is from A-
 Cap. 7. ff. 14. postolical Tradition.
 Cap. 4. ff. 81. None of the Rites in the Mass are useless and vain.

The Opposition.

The Church of England. — The Church of Rome.

1. It is not necessary, that Ceremonies ordained by Man's Authority be in all places alike, and such may be changed.

2. Lights, and other Ceremonies of the Romish Church are superstitious, and abuses.

1. Unwritten Traditions are equally to be regarded as Scripture, such are Lights, Incensings, Shaving the Head, &c. and so to be every where, and always retained.

2. None of the Ceremonies used in the Mass, as Lights and Incensings, are useless and vain.

The

The 35. Article of the Church of *England*.

Of Homilies.

A R T. 35.

The Homilies contain
a Godly and wholesome
Doctrine, &c.

The Homilies charge
the Church of *Rome*, with
Error, Superstition, Ido-
latry and Usurpation.

The 36. Article of the Church of *England*.

Of Consecration of Bishops and Ministers.

The Book of Consecration of Arch-Bishops and
Bishops, and ordering of Priests and Deacons,
lately set forth in the Time of Edward the Sixth,
and confirmed at the same Time by Authority of
Parliament, doth contain all things necessary to
such Consecration and Ordering. And therefore,
whosoever are consecrated or ordered, according to
the Rites of that Book, or hereafter shall be conse-
crated or ordered according to the same Rites. We
decree all such to be rightly, orderly, and lawfully
consecrated and ordered.

A R T. 36.

The Church of *Rome*.

Council of Trent.

*A Sacrifice and Priesthood, are so conjoyned by the Or-
dinace of God, that both have existed in every Law.*

Seff. 23.
Cap. 1.

*From the very beginning of the Church, there were
the Names of the following Orders, the lesser, viz.*

Catechis. par.
2. cap. 9. ff.
11, 12.

I. Acolythi,

Acolyti, Exorcists, Readers, and Door-keepers.
The greater and sacred, viz. the Subdeacon, Deacon, and Priest.

Rhemist's Annotations.

On Job. 10. 1.

Whosoever taketh upon him to Preach without lawful sending; to Minister Sacraments, and is not Canonically ordered of a true Catholick Bishop to be a Curate of Souls, &c. he is a Thief and a Murderer. So came in all Hereticks, and all that succeed them in Room and Doctrine.

It's the common Opinion of the Members of the Romish Church of our Nation, that our Bishops, &c. are none.

*Draftus Senior
Preface. Anno.
1662.*

*A Paper in the
Vindication of
Ordination,
&c. Anno
1677.*

*In the Church of England, there are no Bishops, no
Pastors, and so their's is no true Church.*

*The Ministers of the Church of England are no
Priests, because they want an essential part, which is to
offer Sacrifice, &c.*

*Of this Mind were Harding, Stapleton, Sanders,
Bristol, Champney, &c. formerly. See Mason's Vindication
Eccles. Angl.*

The Opposition.

The Church of England. The Church of Rome.

1. Besides Bishops, and there are but two Orders, viz. Priests and Deacons.

2. Arch-Bishops, Bishops, Priests, and Deacons are rightly, orderly, and

1. Besides Bishops, and the four lesser Orders, there were always three, viz. Priests, Deacons, and Subdeacons.

2. Such Bishops and Priests as are consecrated and ordered in the Church

and lawfully consecra- Church of *England*, are
ted and ordered in the no Bishops nor Priests,
Church of *England*.

The 37. Article of the Church of *England*.

Of the Civil Magistrates.

The Queen's Majestie hath the chief power in ART. 37.
this Realm of *England*, and other her Dominions,
unto whom the chief Government of all Estates of
this Realm, whether they be Ecclesiastical or Civil,
in all Causes doth appertaine, and is not, nor ought
to be subject to any foreigne Jurisdiction.

The Bishop of *Rome* hath no Jurisdiction in this
Realm of *England*.

The 3d part, *Of the Sermon of Obedience.*

The usurped Power of the Bishop of *Rome*, which
he most wrongfully challengeth, as the Successor of
St. Peter, is false, feignes and forged.

The Bishop of *Rome* teacheth, That they that
are under him, are free from all Burdens, and
Charges of the Common-wealth, and Obedience to
ward their Prince, most clearly against Christ's
Doctrine, and St. Peter's. He ought therefore rather
to be called Antichrist, and the Successor of the
Scribes and Pharisees, than Christ's Vicar, or
St. Peter's Successor.

St. Peter doth not say, Submit your selves unto
me as the Supream Head of the Church, neither
saith he, submit your selves from time to time to

my Successors in Rome ; but saith he, submit your selves to the King, the Supreme Head.

The 2d. part of the Sermon of Obedience.

Wicked Rulers have their Power and Authority from God, and therefore its not lawful for their Subjects to withstand them, although they abuse their Power.

The necessary Doctrine and Erudition for any Christian Man ; set forth by Hen. 8. and compiled by Cranmer, &c.

On 5th Com-
mand. ent. Subjects be bound not to withdraw their Fealty, Truth, Love and Obedience towards their Prince for any cause whatsoever it be; ne for any cause they may conspire against his Person, ne do any thing towards the hinderance, or hurt thereof, nor of his Estate.

3d Part of the Sermon against wilful Rebellion.

The speedy overthrow of all Rebels of what Number, State, or Condition soever they were, or what Colour, or Cause soever they pretended, is and ever hath been such, that God thereby doth shew that he alloweth neither the Dignity of any Person, nor the Multitude of any People, nor the Weight of any Cause as sufficient for the which the Subjects may move Rebellion against their Princes.

See the Oaths of Allegiance and Supremacy.

The

of Rome. The Church of Rome.

S. 1. Of the Authority claim'd by the Church of Rome.

1. *The Roman Church is the Mother and Mistress of all Churches.* So the 4th General Council of Lateran, Can. 2. The Council of Trent, Sess. 7. Can. 3. &c. This is made an Article of Faith in the Creed of Pope *Pius* the 4th.

2. *The Roman Bishop is the Vicar of God and Christ, the Successor of St. Peter, and hath the Supreme Pastorship over the Universal Church.* So the Council of Trent, Sess. 6. de reform. cap. 1. Sess. 14. cap. 7. &c. This is also an Article of Faith in the aforesaid Creed.

S. 2. Of the Exercise of this Authority.

1. *The Church of Rome doth take upon her to command Sovereign Princes.* So it's the Phrase of their Councils; *We do enjoyn Princes, we do peremptorily require Kings, &c.* So the 4th General Council of Later. cap. 67, 68. The 5th General Council of Later. de pragmat. Sancti. The Council of Trent.

2. *She doth overrule what Sovereign Princes have commanded.* So the Council of Constance. Notwithstanding the safe Conduits granted by Emperors and Kings, &c. Yet, *Heretical Wickedness may be enquired after, by a competent Judg; and the Persons guilty, be punished; altho they should come to the place of Judgment confiding in the safe Conduit, and otherwise would not have come.*

3. The

my Successors in Rome; but saith he, submit your selves to the King, the Supreme Head.

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3. The

3. The Church of Rome hath excommunicated such Sovereign Princes as have not submitted to what she hath commanded; and hath deposed such as have been thus excommunicated and continued refractory; and absolved their Subjects from Allegiance to them when deposed. So

The 3d. General Council of Lateran.

Cap. 27.

We do forbid under an Anathema, That any one presume to keep or maintain Hereticks in their Houses or Land, or to exercise commerce with them. And if they shall dye in this Sin, there shall no Oblation be made for them.

And let Subjects know, that they are released from all Debs of Fealty and Homage, and all Obedience.

The 4th General Council of Lateran.

Can. 3. de
Hereticis.

Let secular Powers, whatsoever Offices they execute, be admonished, persuaded, and if it be necessary, compelled by Ecclesiastical Censure, That as they desire to be reputed and accounted Faithful, so they would publickly take an Oath for the defence of the Faith, that they would endeavour in good Faith, according to their power to destroy [extirpate] all Hereticks marked by the Churchons of the Lands of their Jurisdiction. But if the Temporal Lord being required and admonished, shall neglect to purge his Land from this Heretical Filthiness, he shall be Excommunicated by his Metropolitan, and the other Bishops of the Province. And if he shall refuse to give satisfaction within a Year, let it be signified to the Pope, that he may forthwith denounce his Vassals absolved from their Allegiance, and exhort his Land to be possessed by Catholicks, who, having destroyed the Hereticks, may possess it with-

without contradiction, and preserve it in the purity of the Faith, saving the Right of the Principal Lord, whilst that he doth make no hindrance to it. Nevertheless the same Law is to be observed towards them who have No principal Lords.

The General Council of Lyons. Ann. 1245.

In this, Pope *Innocent the 4th* deprived the Emperor *Frederick the 2d*, after this manner: *We, after diligent deliberation had with the Sacred Council, do declare and denounce, That he is deprived of all Honour and Dignity, and by our Sentence do deprive him; and do for ever absolve them from their Oath, who have sworn Allegiance to him; firmly forbidding by our Apostolical Authority, that any one from henceforward, obey him as Emperor or King, &c. And let those to whom the Election belongs, freely choose a Successor in that Empire.*

The Council of Constance.

It is decreed, That all that should hinder the Emperor *Sigismund* from meeting the King of *Arragon*, of what Quality soever, though King, Duke, &c. they be Excommunicated, and deprived of all their Secular Honour and Dignity.

And in the Bull of Pope *Martin the 5th*, read and approved in that Council, All Professors of the Christian and Catholick Faith, the Emperor, Kings, Dukes, &c. are required to expel all Hereticks out of their Kingdoms, and Provinces, according to the Canon, *Sicut ait, &c.* That is, the abovesaid Canon of the 3d Lateran Council.

The

The Council of Trent.

Decret. de Re-
form. Cap. 12. **The Emperors, Kings, Dukes, &c. and all Temporal
Lords of what Title soever, who shall grant a place for
Duellng among Christians within their Lands, shoud
for that Cause be deprived of the Dominion of the City,
Castle, or Place in which they permitted the Duel to be.**
Cap. 14. **The Church of Rome doth exempt the Clergy
from Temporal Jurisdiction. So**

The 3d General Lateran Council.

Cap. 14. **Because some Laicks do compel Ecclesiastical Persons,
and also Bishops themselves, to appear before their
Judgment-seas, We do therefore decree, that such be
separated from the Communion of the Faithful, who
shall presume from henceforward so to do.**

The 4th General Council of Lateran.

Can. 43. **Some Laicks do too much usurp upon Divine Right,
when they do compel Ecclesiastical Persons, holding no-
thing Temporal from them, to take an Oath of Allegi-
ance to them. But because, according to the Apostle,
the Servant doth stand or fall to his own Master, We
do forbid by the Authority of the Sacred Council, That
such Clerks be compelled to take this kind of Oath to
Secular Persons.**

Seeff. 9.
Seeff. 25.
De Reform.
Cap. 20. **See further the Bull of Pope Leo the 10th, read
in the 5th General Council of Lateran. And the
Council of Trent, which doth ratify all Canons,
made in their favour.**

The

The Opposition

The Church of England.

The Church of Rome.

1. The King bath chief power.

1. The Pope hath Power over Kings, to Excommunicate, Depose, &c.

2. The King bath power over all persons.

2. Ecclesiastical persons are exempted from Secular Jurisdiction.

3. The Bishop of Rome bath no power in the King's Dominions: And the power he challengeth is usurpation.

3. The Bishop of Rome is the Universal Pastor.

4. The King is not to be resisted.

4. The Pope can give power to resist Sovereign Princes, and can absolve Subjects from their Allegiance.

As the Opposition in this matter is evident betwixt Church and Church; so we look upon the one to be no less the Doctrine of the Church of *Rome*, than the other is the Doctrine of the Church of *England*.

For 1. It's notoriously manifest, That the Church of *Rome* hath both owned such Principles, and proceeded according to those Principles in Excommunicating and Deposing Kings, in limiting their Jurisdiction, and Absolving Subjects from their Allegiance.

2. It is manifest, That the several branches of Authority fore-recited, and claimed by that Church, are grounded upon the Canons of what they call General Councils. And that all in the Communion of that Church are bound to own and receive these Principles, is evident, since they are decreed by the same Councils, and after the same manner as the Doctrine of Transubstantiation it self; and so are equally to be received with it, by all the Members of that Church.

Thus far I have traced the Disagreement between the Church of *England* and *Rome*, according to the order observed in the 39 Articles; and I might proceed to shew the Opposition between them in many other points; such as the sufficiency of Attrition with Absolution; the necessity of Auricular Confession; the Adoration of the Cross; the Images made of God and the Trinity; the Guardianship ascribed to Angels and Saints over Places, Professions, &c.

The Pilgrimages to Images and Relicks ; the Miracles pretended to be wrought by them ; The Religious states of Life, and their Vows of Poverty and Obedience ; Their particular Ceremonies in the Mass and Baptism, their *Limbus*, &c. But this will be too tedious, and indeed somewhat unnecessary, considering how evident it has been already made, not to say with some clearness demonstrated, that there is an irreconcilable difference between the two Churches, about Agreement, those points (to use our Authors words) wherein the very life of Popery consists, and the whole System of that Religion is founded. And as now I may leave it to his skill to try, whether he can with a Dictum factum, patch up a Cassandraian Peace, presently between them : So I shall leave it to the Readers Judgment, even those he calls the unvary Readers of Books, whether we have left us Ibid. nothing but the name and shadow of a Protestant Church of England, as he affirms ; or whether the Doctrine of the Protestants be any where to be found, if not in the Church of England. And for this purpose, I shall present the Reader with the sum of what has been said upon this Argument.

A brief Scheme of the Difference betwixt the Doctrine of the Church of England, and the Church of Rome, as set forth in the foregoing Treatise.

Sufficiency of Scripture.

The Church of England teacheth.

THe Holy Scripture containeth all things necessary to Salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be received as an Article of Faith, or be thought requisite or necessary to Salvation, p. 15.

The Church of Rome holdeth,

THe Holy Scripture doth not contain all saving Truth; but there are certain Traditions not written, which the Church is to have recourse to for it, as well as the written Books. And such Traditions are to be received, and regarded with the like Piety and Reverence, as the Books of the Old and New Testament.

Canonical

*Canonical Books.**The Church of England teacheth.*

No Books are to be received as Canonical, but *Genesis, &c.* that is, the 39 Books of the Old Testament, and the New. And, as for the 12 Books, commonly called *Apocrypha*, tho the Church doth read them for Example of Life, and Instruction of Manners; yet She doth not apply them to establish any Doctrine.

The Church of Rome holdeth.

The Books commonly called *Apocrypha*, viz. *Tobias, &c.* are as Canonical, and as truly the Word of God, as the five Books of *Moyses, &c.* And whosoever doth not so receive them, is accursed.

Scripture in a known Tongue.

There is in Scripture, whatsoever is meet for all ages and sorts of Men; and so the Books of it ought to be much in their Hands, Eyes and Hearts. And none are Enemies to the reading of it, but such as are ignorant or ungodly, that would wish the People still to continue in blindness and ignorance of God, p. 15.

If the Scripture be permitted to be read every where in the Vulgar Tongue, more prejudice than benefit doth redound from it. And therefore, it's fit that the People be deprived altogether of it, nor so much as suffered to have Summaries, or Historical Abridgments of it.

Church Authority.

The Church, tho a Witness and Keeper of the Holy Writ, yet ought not to decree any thing against the same, nor to enforce any thing besides the same to be believed for necessity of Salvation, p. 37.

It belongs to the Church of Rome to judge of the Sense of the Scripture; and it's in her Power to forbid receiving the Sacrament in both kinds, tho Christ so instituted and delivered it.

*The Fallibility of the Church.**The Church of England teacheth.*

As the Church of Jerusalem, Alexandria and Antioch, have err'd: So also the Church of Rome hath err'd, not only in their Living, and manner of Ceremonies, but also in matters of Faith: So that their claim of Infallibility is but a vain brag, and nothing else, p. 31, 35.

The Church of Rome boldeth.

The Church of Rome cannot err, being taught by the Holy Spirit, suggesting all Truth from day to day.

General Councils.

General Councils may not be gathered together, without the Commandment and will of Princes: And when gathered, may err, and sometimes have err'd in things pertaining to God, p. 39.

It belongs to the Pope to call and direct General Councils; and being so gathered, they have ever the assistance of God's Spirit, and so cannot err.

Christ the only Mediator.

Christ is the only Mediator between God and Man, being both God and Man, in whom alone the Conditions requisite in an object of Worship, are to be found; whence it followeth, that we must call neither upon Angel nor Saint, but solely upon him, as our Mediator: And to make them Intercessors to God, is after the Gentiles Idolatrous usage, p. 19, 41, 46.

There are other Mediators of Intercession in Heaven besides Christ, such as Angels and Saints, and more especially the Virgin Mary, who is the Mother of Mercy, and Advocate of the Faithful; and it is good and profitable to invoke them, and to have recourse to their prayers, aid and help. And those that deny they are to be invoked, or affirm the Invocation of them is Idolatry, are accursed.

Original

*Original Sin.**The Church of England teacheth.*

Original Sin is the Corruption of the nature of every man, naturally engendred of the offspring of Adam: And all offend in many things, Christ only excepted, p. 20, 30.

The Church of Rome holdeth.

The blessed Virgin is not comprehended in the decree of Original Sin, and never sinned so much as Venially, in all her Life.

Images.

Image-worship was abhorred in the Primitive Church, as abominable, and contrary to all true Christian Religion: And to fall down before Images, &c. is to give that honour to Stocks and Stones, which the Saints themselves refused when alive, p. 44.

The Images of Christ, the Virgin Mary, and other Saints, are to have due honour given to them, by killing them, uncovering the head, falling down before them, lighting up Candles to them, &c. by which Christ is adored, and the Saints are venerated.

Relicks.

To worship and honour the Relicks of Saints, is to pass the folly and wickedness of the Gentiles. The Romish Doctrine concerning Worshiping and Adoration of Images and Relicks is a fond thing, grounded upon no warranty of Scripture, but rather repugnant to it, p. 44.

The Relicks of the Saints are to be venerated. And all that hold the contrary, are accursed.

Purgatory.

There are two places only in the other World, the one proper to the elect and the blessed of God; the

There is a Purgatory or place of Torment in which the Souls of good Persons, not sufficiently purgated

The Church of England teacheth. The Church of Rome holdeth.

other to the reprobate. And the souls of men passing out of the body, go to Heaven or Hell. And the Romish Doctrine concerning Purgatory is a fond thing, vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to it, p. 41.

ged, have their Sins expiated, and they thereby are prepared for the Kingdom of Heaven. And the Souls, there detained, are helped by the Masses, Prayers, Alms, and other good Works of the Living. And if any one shall say there is not such a place, or that there remaine no guilt to be expiated by penitent Persons in Purgatory, or that those that are there are not helped by Masses, &c. he is accursed.

Merits.

The good works are pleasing unto God, yet to put any confidence in them as by merit, and deserving of them to purchase to our selves or others remission of Sin, and everlasting Life, is meer Blasphemy, and great derogation to the blood-shedding of our Saviour Jesus Christ, p. 24, 25.

Justified Persons truly deserve eternal Life, and the good Works of such are truly and properly Meritorious, and are fully worthy of Eternal Life: And whosoever thinketh otherwise, is Accursed.

Supererogation.

Works of Supererogation, or such as are over and above God's Commandment, cannot be taught without arrogancy and impiety; and it's an ungodly practice to make sale of them, and to perswade the people that thereby the Sins of other men might have satisfaction made for

3, p. 27, 28.

There are Works of Supererogation, which are done more than Precept; and a Person endued with Divine Grace may satisfie for another, and pay in the name of another what is due to God; and the value of such Works is to be so disposed of for that purpose by such as Christ hath made dispensers of his Treasures.

Indulgences

The Church of England teacheth.

The Romish Doctrine concerning Pardons is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but is rather repugnant to it, p. 41, 42.

The Church of Rome holdeth.

The Church hath a power from Christ to pardon Offenders, and whatever Debts, here or hereafter in Purgatory, a man oweth to God for the satisfaction of his Sins, may be remitted by the Indulgence of the Church; and whosoever saith that the Church hath no such Power, or that such Indulgences are unprofitable, is Accursed.

Prayers in a known Tongue.

It's a thing plainly repugnant to the word of God, and the Customs of the Primitive Church, to have publick Prayers in the Church, or to minister the Sacraments in a Tongue not understood of the People, p. 49.

It's fittest every where to have the Mass Celebrated in Latin, or a Tongue not understood by the People; and it's for that reason so enjoyned. And whosoever saith it ought to be otherwise, is Accursed.

Sacraments.

There are only Two Sacraments Ordained of Christ, viz. Baptism, and the Supper of the Lord; and the other Five commonly called Sacraments in the Church of Rome, are not Sacraments, being such as have grown partly of the corrupt following of the Apostles (as Extreme Unction, &c.) partly are states of life allowed of in Scripture (as Matrimony) but have not the like nature of Sacraments with the other, p. 50.

The Sacraments instituted by Christ; are no fewer than seven, viz. Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony. And whosoever shall say, that they are more or fewer than seven, or that any of these seven is not truly and properly a Sacrament, is accursed.

Opus

*Opus Operatum.**The Church of England teacheth.*

The Sacraments have a wholesome effect or Operation in such only as worthily receive them, p. 50.

The Church of Rome boldeth.

The Sacraments do confer Grace, ex opere operato, by the Work done; and if any say otherwise, they are accursed.

Solitary Masses.

There is to be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, ibid.

Those Masses are to be approved and commended, where the Priest communicates alone: And if any one shall say such are unlawful, and to be abrogated, he is accursed.

Transubstantiation.

Transubstantiation, or the change of the substance of the Bread and Wine into the very substance of the Body and Blood of Christ, is repugnant to the Scripture, and overthroweth the nature of a Sacrament, p. 52.

The Sacramental Bread and Wine remain in their very natural substances: And the natural Body and Blood of Christ are in Heaven, and not here.

There is a Transubstantiation, or a Conversion of the whole Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood of Christ; and who so denies it, is accursed.

The Species only of Bread and Wine remain in the Eucharist; and the Body and Blood of Christ, together with his Soul and Divinity, and so whole Christ, are contained therein. And who so denieth it, is accursed.

The Body of Christ.

The Church of England teacheth

*The wicked and such as be void
of a lively Faith, in no wise partake
of Christ, p. 55.*

*And the Body of Christ is taken
and eaten only after an Heavenly
and Spiritual manner: And the
mean whereby the Body of Christ is
received and eaten, is Faith, pag. 52.*

Sacrament in both kinds.

*The Cup is not to be denied to the
Lay-people: For both the parts of
the Sacrament ought by Christ's
Ordinance to be ministered to all, p.
55, 56.*

Adoration of the Host.

*The Sacrament of the Lord's Sup-
per was not by Christ's Ordinance
reserved, carried about, lifted up
and worshipped: And no Adora-
tion ought to be done thereto, p.
52.*

The Sacrifice of the Mass.

*The Sacrifice of the Mass, in
which it is commonly said the Priest
offers for the Quick and Dead,
to have remission of Pain and Guilt,
are blasphemous Fables, and dan-
gerous Deceits, p. 57.*

The Church of Rome holdeth.

*Ill men receive the Body and
Blood of Christ, be they Infidels,
or Ill-livers.*

*Christ is not only eaten Spiritu-
ally; and whosoever shall so
affirm, is Accursed.*

Though Christ instituted the Sacrament in both kinds, yet it is to be administered in one: And whosoever shall say, That it ought by God's command to be received in both; or that the Church hath not for just Reasons required it to be in one kind, &c. he is Accursed.

Christ is to be worshipped in the Eucharist with Divine worship, and to be solemnly carried about, and to be shewed to the People, that he may be worshipped; and whosoever doth deny this, or saith, That the worshippers are idolaters, is Accursed.

In the Sacrifice performed in the Mass, the self-same Christ is contained and unbloody offered, that offered himself on the Cross; and this Sacrifice is truly Propitiatory, and is rightly offered for the sins, punishments, and satisfactions of the Living and Dead. And if any one shall deny this, or say it's Blasphemy, he is Accursed.

L Tra

*Traditions and Ceremonies.**The Church of England teacheth*

The burden of Ceremonies in the Romish Church is intolerable for their excess and multitude; and by reason of their obscurity they more confound than set forth Christ's benefits to us, and deface the plain, simple, and sincere Religion of Christ; and as they are vain in themselves, so are abused to gross superstition, p. 33, 61.

The Church of Rome boldereth.

The Ceremonies used in the Mass, &c. are of Apostolical Tradition and Institution, and which serve for the Majesty of so great a Sacrifice, and are for the exciting of the Faithful. And though they are many, yet none of them is to be esteemed needless and vain; and if any one shall say that they are rather incitements to impiety than helps to Piety, he is accursed.

Of the Consecration of Bishops, &c.

There are no other Orders in the Church than Bishops, Priests, and Deacons.

And these are rightly consecrated and ordered in the Church of England, p. 63.

There are Seven Orders in the Church, Bishops, Priests, Deacons Acolyths, Exorcists, Readers, the Door-keepers, Sub-deacon, Deacon and Priest.

Those consecrated and ordained out of the Church of Rome are no Bishops or Pastors, but thieves and murderers, p. 64.

Priests Marriage.

Bishops, Priests, and Deacons may lawfully marry, and are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: and therefore the Monastical Vow of single life, accounted the highest state of perfection, is the leaven of man's feigned Religion, and abominable to God, p. 59.

It is not lawful for Bishops, Priests, [and Deacons to Marry; and if married, they are to be separated, and to be brought to Penance; and if any one shall say, that such as have profest Chastity may contract Matrimony, or that such Matrimony is valid, because they have not the gift of Chastity, he is Accursed. The

The Supremacy.

The Church of England teacheth

The King in all his Realms bath Supreme power in all Causes whether Ecclesiastical or Civil. And the Bishop of Rome bath therein no Jurisdiction, and can release none from subjection to their Prince. For God alloweth neither the dignity of any person, nor the multitude of any people, nor the weight of any cause as sufficient for the which Subjects may Rebel, p. 65.

The Power the Bishop of Rome challengeth as Successor of St. Peter, is false and feigned.

The Church of Rome boldeth

The Pope is the Vicar of Christ, Successor of St. Peter, and the supreme Pastor over all the World. He may command Sovereign Princes, over-rule what they command, Excommunicate and Depose them, if they contradict his Commands; and absolve their Subjects from Allegiance, and exempt the Clergy from their Jurisdiction, p. 67, 70.

Lastly, The Church of Rome doth hold all things delivered, defined and declared by the sacred Canons, and General Councils, and especially that of Trent, &c. And that this is the true Catholick Faith, out of which none can be saved, [Creed of Pius IVth.]

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